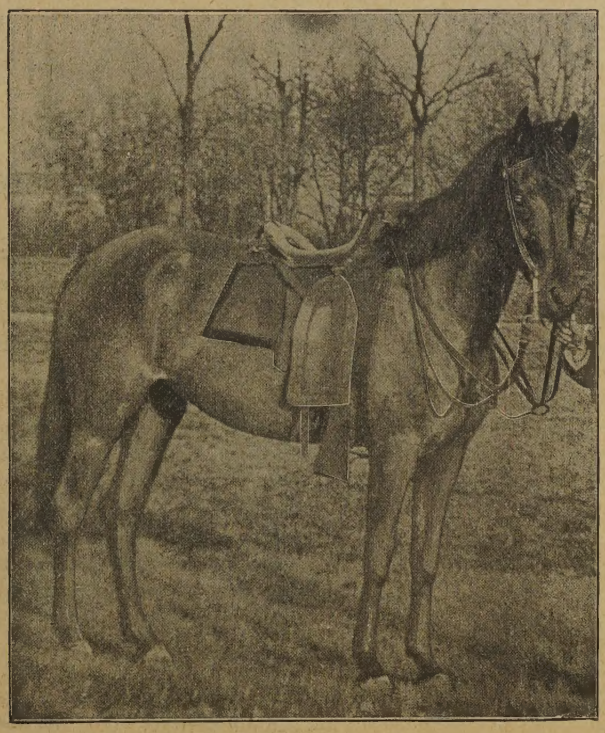
Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, SEPTEMBER 20, 1900. NUMBER 3



JESS.

See JESS: BITS OF WAYSIDE GOSPEL, by Jenkin Lloyd Jones, published by Macmillan Company, New York, $1.50.

CONTENTS.

PAGE

NOTES 35
What Are the Churches to Do? 37

GOOD POETRY—
1. Sonnets in Shadow—*Arlo Bates* 38
2. Sonnets in Shadow—*Arlo Bates* 38
Enamored Architect of Airy Rhyme—*Thomas Bailey Aldrich* 38
An Address—Kinga Ringa Hirai. 38

THE SUNDAY SCHOOL—
Intermediate Prophecies in the Time of the Captivity, II.—W. L. Sheldon 40
Buddhism and Christianity—Quaker 45

THE STUDY TABLE—
Bird Lore—E. P. P. 45

THE HOME—
Helps to High Living 46
Whistles 46
Nero, the Chevalier 46
The Baby That Could Talk Chinese 46
The Modern Magdalen—Hattie Tyng Griswold 46

THE FIELD—
Foreign Notes—M. E. H. 47
Catholic Music 47
New York State Conference of Religion 47
Money Conscience 47
Chicago 47

Unity Publishing Company, 3939 Langley Avenue, Chicago.

TWENTY-EIGHTH THOUSAND.

THE FAITH THAT MAKES FAITHFUL.

WILLIAM C. GANNETT and JENKIN LLOYD JONES.

Blessed be Drudgery.
"I Had a Friend."
Wrestling and Blessing.
A Cup of Cold Water.
Faithfulness.
Tenderness.
The Divine Benediction.
The Seamless Robe.

Full of tenderness and eloquence; will make thoughtful impressions on the heart and mind of the reader.—*Christian at Work.*

They bring comfort and strength to the hearts of the weary and discouraged.—*San Diego Union.*

It strengthens the soul to serve God and bless the World.—*The National Baptist.*

Worn and weary women, facing the daily routine of unescapable duties, will find here consolation and fresh motives to go on.—*Helen Campbell.*

They accept large scientific views of life, its origin and fulfillment.—*The American Hebrew.*

Eminently practical for life duties.—*Boston Transcript.*

Eight discourses, neither dusty nor dry. They have passed into other languages and have been widely copied in publications of various sects and no sect.—*World-Herald, Omaha.*

The magician's wand is put in our hands and if we will but consent to use it we will see everything about us in that light that seemed so dark a little while ago, gems and treasures inestimable which only wait to be ours by our use of them.—*The Countess of Aberdeen in Preface to the Glasgow Edition.*

In style as classic as was ever penned, and with an imagery the most unique and chaste, what Sam Jones says in the dialect of his section, "Quit you meanness."—*Frances E. Willard.*

"I am going to rebind my copy in nice leather covers, very flexible, for pocket use. It is well worth issuing in such an edition as I describe. It is one of the finest things I have in my library. I never go away on the train but my copy goes with me. I get great good from its company."—*From a Maine Letter.*

The Trade Supplied by the American News Company, or Any of its Branches.

Central Distributing Office, Western News Company, 204 Madison Street, Chicago.

Paper covers, 25c.; cloth, 75c.; white vellum, $1.00. Sent postpaid on receipt of price by the publishers.

UNITY PUBLISHING COMPANY, 3939 LANGLEY AVENUE, CHICAGO.

UNITY

VOLUME XLVI. THURSDAY, SEPTEMBER 20, 1900. NUMBER 3

May the name of the United States official who went to Cuba for pelf, dishonored his flag and made the name of the United States a reproach by his wholesale embezzlement of postoffice funds, be speedily forgotten. The name of Alexis E. Frye, the American superintendent of schools in Cuba, on the contrary, is a name that is likely to bring glory to the flag and be remembered with increasing honor. He is the man who, within sixty days after his arrival, has opened twenty-five hundred schools and enrolled more than one hundred thousand pupils. Let Mr. Frye's work be watched.

"Six tons of honey will be raised in Chicago this year" is the rather startling headline of a very interesting item of news in a current Chicago daily. One is delighted to know that this is not fiction but fact; that several successful bee-keepers live inside the limits though on the margin of Chicago. But the little honey-makers do not respect metropolitan lines and there is every reason to believe that the busy bee draws his sweetness from country sources, however he may store it within metropolitan lines. We hope there has been more than six tons of spiritual honey gathered for metropolitan uses by metropolitan bees out of country sources this summer. We need it all for winter uses.

No more ingenious or useful novelty was developed by the Columbian Exposition than the moving sidewalk, although it was regarded as but a novelty. UNITY has been waiting all these years for some one to take that suggestion seriously. This at last seems to be realized. The New York "L" road has introduced a moving stairway at one of its stations. It is said to have a capacity of three thousand passengers an hour and can be run at a cost of twelve and a half cents an hour. The passenger steps onto a slowly moving rubber carpeted platform at the bottom of the incline and steps off with the procession at the top. This contrivance has endless possibilities; perhaps the problem of urban transportation, particularly in the crowded parts, is to be solved, not by the irregular movement of wheeled vehicles, but the continuous movement of the place whereon one stands; that is, instead of the people moving, let the road move. Indeed, most of human progress is of that kind now. Progress is something more fundamental than walking or marching; the road moves under our feet and most people are reluctant passengers carried along.

The recent organization perfected in Paris of a liberal Jewish Society under the name of "*Union Liberale Israelite*" is an event of great significance. It represents a union of the progressive Jews of France and England. It seeks to perpetuate the essence and spirit rather than the mere traditions of Israel. It calls for the omission of the ancestral prayers containing sentiments not consistent with modern thought and it advocates the substitution of Sunday for Saturday because "it is impossible to get our co-religionists to come to the temple on Saturday." It is a surprise to us, though, to find that Mr. C. G. Montefiore, the great English Jew, whose teachings are so in accord with the spirit of this organization, has recently been defending the prohibition of inter-marriages and pleads for the preservation of a "racial separateness" on the ground that that is the only way for Israel to maintain its witness. This to our mind is a defense of the ghetto from the inside, and as we have often said before, when the ghetto is the result of outside pressure, shame to Christian narrowness; when it is the result of inside assumption and exclusiveness, shame to Jewish narrowness.

"Pithecanthropos Alalos" or "speechless ape-man" is the scientific term given to the hypothetical "missing link" made necessary by the Darwinian theory. Haeckel and others have predicted his appearance, anticipated his habits, have drawn his anatomy and dissected his brain, and some years ago Gabriel Max presented to the great German scientist just named on his sixtieth birthday a beautiful and searching picture of a family group of this order, wherein the father of the family, leaning heavily on the reclining trunk of a tree, for the upright position is still a strained one, guards the mother holding the babe in her arms. The faces of all three are lit up with a strange, haunting light, suggestive of the dawn of reason, a vague anxiety caused by the blind aspirations so delicious that they cannot be distinguished from pain. What scientist and artist have anticipated, representatives of the universities of Yale and Jena are going in search of. The month of October will find David J. Walters of Yale and Professor Haeckle of Jena hunting in the solitary forests of Java for this rare animal that they have reason to believe exists in that far-off island. This hunting for the human kinship in remotest and most primeval realms is much better business than the taking of life, confessedly human, by his would-be more civilized brother in the interest of trade and so-called civilization in remote islands of the sea, particularly when the chief argument for continuing this shooting lies in the fact that once having begun there seems to be no good place to stop and the sacrifice of sixty thousand or more yellow and white men is the argument for continuing the business.

While Columbia University and the learned of the United States are puzzling themselves in trying to discover what names to inscribe upon the "Temple of Fame" which a New York capitalist has caused to be

erected on the banks of the Hudson, the artist, G. F. Watts, friend of William Morris and fellow laborer with the famous Preraphaelite brotherhood, is carrying out the suggestion he made in 1887, i. e., that Queen Victoria's Jubilee should be commemorated by the erection of a national monument to record the deeds of heroism of humble people in every-day life. He has made a beginning by erecting at his own expense a memorial cloister in the old churchyard of St. Botolph Aldersgate, now laid out as a public garden in the neighborhood of the general postoffice of London. It is a simple covered shelter with seats running along its whole length looking out upon the garden, on the back of which there is room for one hundred and forty-four memorial tablets made of some kind of glazed ware with simple decorations. Already there appears the names of "Thomas Griffin, laborer, who was fatally scalded in a boiler explosion, searching for his mate"; "Walter Peart, driver, and Harry Bean, fireman, of the Windsor Express, who on July 18, 1899, sacrificed their lives in saving the train"; "Mary Rogers, stewardess of the 'Stella,' who gave up her life belt to another and went down with the sinking ship"; "George Steven Funnell, police constable, who after rescuing two lives went back into the flames to save the life of a brother mate." These represent the heroes of the new civilization, the higher valor of peace, the conquerors of love.

"See there! That will never do! It will never do at all! I used to tell my husband twenty times a day to take his hands out of his pockets!" This was the exclamation of Mrs. Grant on first seeing the model of the statue of her husband designed by Johannas Gelert which Mr. Kohlsaat was ultimately to put into bronze and erect on the sightly eminence overlooking Galena, where the donor played as a boy and the subject sold leather. But it "did do" and "did" very well. Today the Grant statue with "his hand in his pocket" is one of the most famous and attractive works of art in this country. It is famous and it is a work of art because it is so honest, which is another name for realism. The quiet brooding of the man of the great mind that concealed his fires and consumed his own smoke is the more manifest because, lifelike, one hand is in his trousers pocket. Not long ago the present writer watched the rising sun touch this silent bronze and illumine the bas reliefs on the pedestal portraying the Appomattox scene. Here again the unepauletted general is dictating terms of capitulation without a sword, while the surrendering general conceals his humiliation in resplendent uniform. Gelert has enriched Chicago with his Haymarket statue of the policeman with the uplifted hand, and his Hans Christian Andersen sitting on a stump, accompanied by a swan, erected by the one million pennies of the little children of America. It is his herald that blows his terra cotta trumpet high in front of the Herald building; his bas reliefs representing the Fort Dearborn massacre and LaSalle's triumphant march through Illinois decorate the proscenium arch of McVicker's Theater. But in Chicago at least Gelert is best known and will be longest remembered as the author of the great group that was the most speaking piece of statuary in the World's Fair collection, "The Struggle for Work," a work which the world is still in danger of losing unless some wealthy man will convert the perishable plaster into lasting bronze or marble. The Art Institute of Chicago, growing rich in treasure, awaits the capitalist who will put Gelert's "Struggle for Work" and French's "Death as a Friend" into enduring bronze.

A writer in the July number of the *Quarterly Review* not only asserts that we are living in an era of poetical sterility, but proceeds to account for the same on the ground that we are living in an age void of high religious enthusiasm or moral elevation. The Greek tragedies grew out of the exalted consciousness of Athens's nobility. Horace and Virgil wrote out of a similar Roman elevation. Dante voiced the spiritual empire of mediaeval Catholicism. Shakespeare caught the early inspirations of monarchical civilization. Milton sang the anti-monarchical revolt. Wordsworth, Tennyson and Browning were intoxicated with the optimism of evolution, a cosmic courage which the would-be practical experience, the logic of events, in our day seem to contradict. The hopes and aspirations necessary to make great poetry are eclipsed by the prudences and the economies and so we have now left no great singer. This writer thinks that Kipling is the only living poet that offers "even the semblance of an exception" to this statement, and he has caught on the one element in the national life of England that has exceptional vitality, viz.: that of "imperial responsibility," "the romance of imperial expansion." Are the reasons for the decadence of English poetry applicable to our American life? We too are caught in the meshes of an imperial ambition. We too have caught something of the elation that comes from the thought of a "world power," "martial prowess," "territorial bigness" and "the benevolent assimilation of inferior races." But all this has not in America reached the tensity that gives us any high poetry even of the type of Kipling. American poetry is decadent for the same reason that English poetry is, which according to this writer is "the absence of any great, definite, unifying belief in regard to human life and of clear insight into it." We join with the writer in the belief that the desired conditions will again appear, aye, "even now we may see them being slowly prepared around us in the ferment of these unsettled opinions, in the battle of these disunited enthusiasms, which when taken singly are so exaggerated, grotesque, impractical or unconvincing, but which will in time coalesce into beliefs and hope greater, more sane, more moving than any of them and will unite instead of dividing the emotions of men." For this period we work; in this unification we are chiefly interested. The next great poetry is to be in the interest of peace, universal peace, international disarmament, industrial freedom. We await the poet who will smite the spirit of the "trusts," dissipate the low clouds of greedy commercialism and let in the light of civic justice and cosmopolitan brotherhood. While waiting for this arrival let us work as though this poet and this poetry were already here.

The *Literary Digest* for September 1 contains a somewhat startling announcement under the head of "Militant Buddhism and Its Contemplated Campaign." By various citations from contemporary publications it argues that the progressive Buddhists are gathering themselves for an aggressive missionary propaganda against Christianity in Japan. A missionary is quoted as saying "the final struggle between Christianity and idolatry is to be on Japanese soil." But there is a possible outcome not in the mind of these writers and not suggested by the article in the *Literary Digest,* which is clearly set forth in the address prepared by Mr. Kinza Riuga Hirai, of Japan, for the seventy-fifth anniversary of the American Unitarian Association held in Boston last May. Mr. Hirai came from Japan as the authorized delegation from the Unitarian Association of Tokio. Mr. Hirai did not have the opportunity of delivering his word on account of the overcrowded condition of the program, but it was published soon after the anniversaries in the *Christian Register,* and we have been waiting for the opportune time to reproduce it in the columns of UNITY, where our readers will find it this week. Mr. Hirai represents that evolution of Buddhism which finds itself in practical accord with what many would call "liberal Christianity," but which we in common with Mr. Hirai prefer to call "universal religion." On this higher vantage ground of emancipated thought and elevated spirituality there is no quarrel between Buddhism and Christianity. Both gladly recognize an identity of origin, a harmony of spirit and an essential unity of aim. So the coming battle in Japan will be not a battle between Christianity and paganism, but between religious freedom and spiritual openness and religious dogmatism and spiritual blindness. The advance guard of religious thought in Japan today stands for a "unitarianism" in religion that is not Christian nor Buddhistic, but something large enough and fine enough to seek what is excellent and to hold what is noble in all the religions of the world. Mr. Hirai has returned to Japan, but he has left the suggestion behind him. He has gone to kindred spirits who are girding themselves for the work there and he has left behind him in America many friends who will anxiously wait for the development of the hopes and purposes indicated in the address referred to. Are there not thousands in America who would gladly join in this world propaganda in the interest of an emancipated faith, that seeks to realize the ethics of the great religions of the world which are strangely alike, rather than to legislate their theological and philosophical difference into dogmas and creeds that serve as fences to divide the world into antagonistic sects, suspicious nations and races distrustful of each other?

What Are the Churches to Do?

The presidential election year is the "off year" for the churches. It is the despair of the preacher and the perplexity of the pew. While politics is vociferous, it behooves religious workers and organizations to keep silent if they do not want to get into trouble, at least to "drive away" listeners and depress the subscription list; not but that the minister is supposed to have political duties and is allowed to have political convictions, but it is considered unsafe, at least unwise, for him to enter upon a propaganda of the same.

Two courses are open to the churches in seasons of political excitement: One is, to keep politics in abeyance, avoid discussion of the same; the other, to expect full and frank expression all around concerning the ethical principles involved, recognizing thereby the divine right of the one to differ from the other and still preserve mutual respect. This is doubtless the truer method, only it calls for large wisdom and forbearance on the part of all concerned.

The pending campaign is one which impinges upon the domain of the pulpit in a peculiar way. Questions of mere policy, of economic administration, of internal adjustment, may be but remotely related to the fundamentals of religion; but questions of freedom, of international comity, of peace or war, the questions which involve human lives, home happiness and national existence of great multitudes and vast territories, are questions about which the preacher must think, and having thought, speak, and concerning which the pews must listen. They may differ as they must, but they ignore these questions at their peril, hence the demand for patience and that mental hospitality that is more than tolerance in our churches today.

Politics aside, personalities ignored, blaming no one, laying the responsibilities, as we must, far beyond the lines of either party and below the alleged distinctions of platforms and pledges, this truth is apparent: that the great question in American politics today is a world-question. The rising struggle for the liberty of self-government, the voice of the people as against some outside voice that is supposed to come from God, a conquering army or an alleged "civilization" is now finding its storm-center in the Transvaal and in the Philippine archipelago, and whatever the causes that led to the situation and whoever may be at fault, the sad truth remains that the United States Government has offered a cold shoulder to those who are fighting for a home government in Africa and cold lead for those who are fighting for home government in Asia. It is not to be wondered at, then, that the consciences of thousands of people are aroused and that they are groping blindly for light. Never since the campaign of 1860 has there been such a call for independency, and probably never such a disposition to scratch tickets or bolt parties one way or another as this year.

In all this struggle and honest difference, this unifying thought remains: that whether McKinley or Bryan will be the successful candidate in November, civic duties will remain and the state will be in need of upright citizens. Then, as now, the church will be a necessary adjunct of good government. One other thing remains true: that the very disagreements of people go to show that we live in a time when wealth, culture and leisure must show cause for being, must justify themselves by the public service they render and the public trust they administer. Let our churches lay hold of these far-reaching forces vigorously and they may prove that even a presidential campaign cannot depress their activities or deteriorate their mes-

sage. It is well to keep politics out of religion, but woe to us if we keep religion out of our politics.

GOOD POETRY.

I.

Sonnets in Shadow.

Ever for consolation grief is told
  How worse might be, and woe be heaped on woe—
  As if the present pain were softened so,
Made less by fancied evils manifold.

Would the impoverished diver be consoled
  When from his hand the pearl, like melting snow,
  Slips to plunge darkling in the tide below,
That the void shell has not escaped his hold?

When love has from our longing arms been torn,
  What boots it if the empty world we grasp?
To those who this supreme bereavement mourn.

It little matters what woe follows fast.
  The worst that fate can do already borne,
The very meaning of such dread is past.

—*Arlo Bates.*

II.

Sonnets in Shadow.

XVIII.

Like to a coin, passing from hand to hand,
  Are common memories, and day by day
  The sharpness of their impress wears away.
But love's remembrances unspoiled withstand

The touch of time, as in an antique land
  Where some proud town old centuries did slay,
  Intaglios buried lie, still in decay
Perfect and precious spite of grinding sand.

What fame or joy or sorrow have been ours,
  What we have hoped or feared, we may forget.
The clearness of all memory time deflours,

Save that of love alone, persistent yet
  Though sure oblivion all things else devours,
Its tracings firm as when they first were set.

—*Arlo Bates.*

III.

Enamored Architect of Airy Rhyme.

Enamored architect of airy rhyme,
  Build as thou wilt; heed not what each man says.
  Good souls, but innocent of dreamers' ways,
Will come, and marvel why thou wasteth time;
Others, beholding how thy turrets climb
  'Twixt theirs and heaven, will hate thee all their days:
  But most beware of those who come to praise.
O Wondersmith, O worker in sublime
And heaven-sent dreams, let art be all in all;
  Build as thou wilt, unspoiled by praise or blame,
  Build as thou wilt, and as thy light is given:
Then, if at last the airy structure fall,
  Dissolve, and vanish—take thyself no shame.
  They fail, and they alone, who have not striven.

—*Thomas Bailey Aldrich.*

Too much idle strife about names and creeds; too little knowledge of the natural religion which has no name but godliness, whose creed is boundless and benignant as the sunshine, whose faith is as the tender trust of little children in their mothers' love.—*L. M. Alcott.*

An Address.*

BY KINZA RINGA HIRAI OF JAPAN.

In the year 1892 I came for the first time through the Golden Gate of San Francisco to this great country of yours, and the passing seasons, that in some sense leave their mark, have failed to obliterate a single memory of those happy days that I spent with my loved American friends. Nor can I forget that unprecedented occasion when representatives of all the great religions of earth met in parliament and shook hands in a friendly spirit, as though there were no differences in creeds nor antagonisms of sects. This occasion was, perhaps, the unique culmination of centuries of dispute, bitter wrangling and persecution, and is remembered by those who attended as the great event of their lives. At this time I was so fortunate as to not only meet the leading exponents of the prevailing creeds—in other words, the great men of the age—but also to speak myself upon the religion of Buddhism as viewed in the light of the thinkers of Japan.

Today, however, I find myself standing upon a Unitarian platform; and it may possibly be thought that I have abandoned my old stronghold, and have the chameleon-like property of changing the color of my religion as another man would change his clothes. Therefore, I would like to clearly explain myself, so that no misunderstanding can be had on this point. Unitarianism is, as I comprehend it, simply a doorway to truth ,and is open to anyone who has abandoned superstition and is satisfied to take a reasonable view of religion and philosophy. From thus believing I speak to you today; otherwise I should not be here.

First, let me enlarge on the mind of my people, so that you may understand the reason for their breadth of view.

No one form of religion has ever been to them the only expression of truth; but naturally they have sought for the golden heart of each, believing that Truth in its finality is one and the same, whether found under the guise of Shintoism, Buddhism, or Christianity. Superstitions are, however, especially abhorrent to the higher class of Japanese minds, and the thinkers of my country take but little interest in the shifting dress of popular creeds; but the truth that is invariably found beneath these illusive phenomena is sought eagerly by them and treasured as sacred.

In every house in Japan is found a shrine to Shintoism as well as Buddhism. When a child is born, he is commonly taken to a Shinto shrine; and, when he dies, he is buried according to Buddhist ceremony.

Although there have been many disputes over Confucianism and Buddhism, yet in spite of this there is much harmony, the Buddhist priests teaching from Confucius' books; and, till the time of the Restoration, the ceremony of Shintoism was performed by Buddhist priests also.

When I was here last, I stated over and over again how these different faiths came to blend. If, however, I may be allowed to repeat it once more, I would say it was thus: Kobo Daishi first established the combined form of Shintoism and Buddhism which is still in use. Later, at the era of Tokugawa Shogun, a layman, Ishida, began to teach the synthetic doctrine based on Shintoism, Buddhism, and Confucianism. About one hundred years ago this doctrine was taken up by merchants and men of business generally, showing plainly that the average Japanese mind is adapted to this broad idea.

There is also a sect called the Zen. Its settled principle, to the superficial reasoner, may seem startling; but to the thinker it appeals at once—namely, "Burn

*Prepared for the seventy-fifth anniversary of the American Unitarian Association.

the Scripture and kill Buddha." The members of this sect may be justly called the Buddhist Unitarians. But allow me to explain. Naked Truth is in nature itself, and its deepest depths are never expressed through scripture nor expounded by a Buddha. When man has found Nirvana, or the law of laws, Scripture has for him no more of the Absolute than he himself can understand. Scripture and teachers are for the undergraduates; but he who *thinks,* in the tremendous acceptation of the word, consults no light save that which burns within himself. This central fire appears upon the tablet of his heart in letters of flame, and puts out all lesser luminaries, as the rising sun puts out its moons. Thus say the thinking Buddhists and the reasoning Unitarians, "Burn the Scripture and kill Buddha." This doctrine, called Zen, is not only the belief of the few, but is widely known. Especially was this so in old time. The highest order of intellect in Japan naturally adheres to it, as men with reason are not sheep to be led by variable guides. Indeed, it is and has been a great organization, and needs must continue the same as long as men think. In fact, it fosters a lofty individualism, which, to the degree in which it spreads, necessitates a *great people.* A race composed of thinkers may well defy the world; and the order of Zen, or any other that stands for this idea, is well-nigh invincible. This is one reason that Unitarianism is gaining foothold in Japan. Whether it becomes fixed in our country, however, remains to be seen. From the present outlook the prospect is excellent. If, as we now believe from our present understanding of Unitarianism, it fosters the synthetic idea, as does the sect of Zen, or, in, other words, as does a liberal-minded man, to whom sect, after all, is but an exterior matter—if, I say, Unitarianism is of this nature, then most assuredly has it good root in Japan, and is bound, by the very nature of the case, to grow, like the banyan, into a widespreading tree of knowledge, so extended and multiple in its rooted branches that the people of our islands shall rest beneath its shade.

Clearly, then, must you understand why narrow orthodoxy, with its innumerable superstitions and its central truth hid beneath the debris of doctrine and dogma, has nothing in common with the best minds of my country. First, then, orthodox Christianity is unpopular because it is orthodox; second, missionaries are innocent causes of war and dissension; third, there is no disputing the fact that Christianity in Japan was intimately associated with a Jesuitical excitement that caused a political war; fourth, until recent years the treaty with our country was so unjust that it prevented the missionaries from doing full justice to themselves, as, naturally, we could not fail to feel that peoples capable of making such unfair treaties with less powerful countries, and enforcing the same, were not safe guides in questions of ethics and religion; fifth, the preaching of the missionaries has a tendency to destroy our national spirit, as they seek to overthrow our etiquette and customs, and establish their own before we are ready to adopt them, making us appear inconsistent and incongruous.

These are the insurmountable causes that make it, and ever will make it, impossible to establish orthodox Christianity in Japan. Not until our people lose their God-given powers of thought, and their independent and consistent spirit, will they grovel before the superstitions of orthodoxy or the revelation of so-called inspired priests. With our people, truth stands upon its own merit, and all hearsay doctrine needs must vanish in echoes, while we remain worthy of our past history and our future possibilities. Should the day ever come that we abandon this high position, our hope to maintain ourselves as a first-class power among the nations of the earth will vanish also.

Unitarianism, then, if it succeeds in the land of the rising sun, must have the flash and glory of essential truth in full flame within it; for the sun has thus far risen over our loved islands unclouded, and it will be a sad day for us all if it ever veils its glorious face. But I would warn you here and now that our people, as a mass, are suspicious of this new movement among us—jealous, as they naturally should be, of the naked virtue of their Truth—and therefore imagine it to be but the hydra head of orthodoxy striving to foist itself upon us as a loud-mouthed exponent of free thought. And this is certainly not strange. A race once bitten fears the snake in the grass, and steps cautiously.

If we can be made to understand that this broad platform of Western thought is the same as that upon which our own temple is built, then is the best thought of the East one with that of the West, and your position among us assured.

The principle of Unitarianism has always been energetic among my people: it only remains to be discovered by them if this movement contains *that principle.* If it can so prove itself to their understanding, I can assure you that it will be heartily welcomed, and become the only form of Western religion that will gain a strong hold. And right here I desire to show you a strange phase of human nature. Upon the Buddhist platform I may argue the Unitarian doctrine with great success; but let me give out the same thought as a Unitarian from a Unitarian lecture-room, and I am condemned at once (by the Buddhists). The identical idea sent forth with a different backing would seem to transform itself in its flight, and appear as something quite foreign to its original self. This is human nature for ever and ever; and, as humanity has a large deal of common sense, its judgment mark in a measure be right. Outward appearance goes a long way. Let a man carry over his idea from an Eastern to a Western position, and the world will say, Why?

If he has truth and no ulterior motive, what need of shifting his place of work? This is sound sense; and, unless he can explain to his puzzled interlocutors, he has no right to be heard.

Again, they naturally suspect him of personal motives, some increase of financial support, or more freedom of personal action. Unless he can answer this objection also, he has no right of audience.

Now at this point I desire to be emphatic, and explain myself once for all. Since I was old enough to be heard by the public of Japan, I have preached Synthetic Religion; and to this day I can find no other name that so perfectly expresses my changeless position. Buddhism narrows me. Confucianism, Shintotism, Christianity, Unitarianism, all narrow me, corralling me at once as though an impassable cordon were drawn between me and my possibilities of advance. A name is like a wall of adamant, which sneeringly seems to say in its utter invincibility, "Get over me if you can." A name is the ocean that stops your outer progress at the land's verge. A name is a ship whose chart and compass you are not permitted to handle. Even the term Synthetic Religion is in itself a slight obstacle; but, of them all, it is the one I have stood by since I first began to speak. Can you wonder, then, that, though the principle of Unitarianism is mine, this new flag n which I am swathed makes me feel like the soldier (if he could feel at all) arrayed for the grave, wrapped in foreign colors? To me from the essential point it is all right, provided I truly understand Unitarianism. But remember, friends, there are *two intelligent points* in this work—namely, myself and others; and it takes the two to make my life of any avail. Without those others I speak to empty chairs, and my voice resounds from bare walls. Therefore, I must and WILL be understood, or I step down and out. Already have the Buddhists cast me hence. From the moment I desired to make abstract Buddhism

practical they turned their backs. Shall I share the same fate at your hands? Will the name be a barrier between me and humanity? for, understand, it is not for Buddhist nor Unitarian nor yet Japan that I work, *but for humanity.* If I cannot be borne up on a principle too sacred for a name, if I have not nature and universal life as my book of inspiration, if in any way Unitarianism cheats me of these, then do I abandon it at once and forever.

At present I believe that the name and I can go together. At present I feel that my people are coming to understand it. Still, in this I may mistake. My position I might call tentative. I wait to know more certainly whether there be a shade of bigotry or a phase of superstition at your base. I am no coward. Personal discomfort because of you, I am most willing to endure. Financial success has no bearing with me upon this question. My reason for desiring to work with you, if your belief shall demonstrate itself to be like mine, is because through you I can work *practically;* while in the Buddhist temple I must live and nourish myself upon abstraction. Religion has its *abstract* side, and its practical, also. Buddhism and Unitarianism might be called two poles of one sphere, the Buddhist living in a cold, blue air of thought, and the Unitarian getting down to warm-hearted work. If this be so, then welcome this Unitarian uprising in Japan. Our young men need you; our drifting population needs you; those who represent the brawn and sinew of our land need you. Abstractions are not sufficiently warm for the jostling, unbalanced crowd; and I, for one, with what little power I have among my people, if my judgment of you be true, am heart and brain with you.

Mr. Saji, like myself, has sacrificed much to work under your ensign. We both, in fact, have already faced a storm of abuse, founded upon a misunderstanding on the part of those attacking us as to what our motive is. It is just and right that we explain; and then, if our enemies fail to become our friends, let them throw stones: we will stand the onslaught.

This assumption of a new attitude by ourselves is not only a test of our own inherent principle, but a test also of the loyalty of our so-called friends. We have done our duty to both the Buddhists and Unitarians in explaining our position, standing without hypocrisy in the full glare of the hot fire of criticism, awaiting judgment from both sides. Should each body fail us, we have but one alternative; and that is to start again as *individuals* under the far-reaching title of Synthetic Religion.

All great reformers would, if possible, avoid the Janus face of sect. Jesus, Gautama, Confucius, strove to keep the fountain-head of the stream of truth crystal pure. Organization contains within itself the seeds of dissolution; yet from this very death does life spring, like a lily on the stangnant pool. We cannot escape organization. If we work together, we must have hands and feet and lungs and voice; and that body that best expresses the divine spirit of religion in its simplicity is henceforth mine.

There is no religion that claims all nations. Each sees in his own the universal, and forgets that other aspects of the same principle may be glistening in the light. Priests through all time have lost their energy for the banner, forgetting the universality of the principle that it represents with every undulation of its folds. High over his own flag rises the man who looks down upon it as it waves from some lower peak than that upon which he stands. At last even the ensign fades and vanishes in the mist of distance; and he himself, the supreme individual, towers in the very glare of the truth, undraped, alone.

Ladies and gentlemen, I have done.

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible: From the Standpoint of the Higher Criticism.

By W. L. SHELDON, Lecturer of the Ethical Society, St. Louis.

Intermediate Prophecies in the Time of the Captivity.

II.

THE MESSIANIC EXPECTATIONS.

Reading the chapters in the second part of Isaiah brings us to the all-important subject of the belief concerning the Messiah and the Messianic Expectations. It might be well, therefore, at this time, to go back and look up the various passages in the prophets that have reference to this subject. It is a difficult matter to handle, and we shall come upon a great deal of dispute concerning it.

With reference to the whole subject, as well as to that of our preceding studies on Isaiah, the teacher should, without fail, read at least twice over the chapter on "Jewish Religious Ideals" in the volume "Jewish Religious Life After the Exile," by Cheyne. In taking up the various chapters or references, we shall not come upon anything like one consistent standpoint. It has been said in these notes in substance, that the Messianic Expectation in the prophets was not so much with regard to a personal Messiah. This is not to imply that a person is never alluded to as being the leader or founder of the kingdom. The point to be remembered is, that the *emphasis* is not especially on the person at this or previous times; but rather on the new kingdom or the restored Israel, or the revived Jerusalem; whereas a few centuries later the emphasis of the hopes lay rather on the person or man who was to bring it about, on the one leader who should come and establish the glorious kingdom. The evidence for what we are saying is manifest in the fact, already more than once mentioned, that the *person* who was to bring it about, so far as the Second Isaiah is concerned, was the stranger Cyrus. But there are some passages of a previous age, alluding also to a more ideal king who should be established.

Most of the chapters in the great prophets we have studied, where there is definite reference to a Messiah or Messianic Kingdom, are now regarded by many of the best scholars as belonging to a much later date, having been interpolated after the time of the Exile. Only a few such passages appear to be accepted as authentic and attributed to the earlier prohpets. These exceptions should therefore be read after we have concluded our study of the Messianic hopes poured forth in the closing chapters of the second half of Isaiah. The most striking one, admitted at least as possibly pre-Exilic, is that from Jeremiah in verses 5 and 6, from chapter xxiii—possibly also verses 15, 16 and 17, from chapter xxxiii. Here is a definite hope indicated of the coming of a new king in the line of David. Then we have the passages from Ezekiel as undoubtedly authentic and dating from the earlier period of the Exile, when, of course, the hopes were purely dreams, with nothing visible on the outside warranting such assurances. The passage from Jeremiah probably was written before the final fall of Jerusalem in the interim between the first and second attacks upon the city; whereas the passage from Ezekiel would come in some years after, when the overthrow had been complete and Jerusalem was no more. Let the first fourteen verses of chapter xxxvii of this latter prophet be read aloud. We must take great care not to assume any indications here of a belief in immortality, as this would not be at

all justified from the context. It is rather the hope held out for the restoration of Israel as such, once more in Palestine, after the days of tribulation were over. But most of all, take chapter xxxiv from Ezekiel, which is certainly very beautiful, and in a lofty figure of speech, beginning with the middle of the second verse. The emphasis in this prophet, however, is not so much either upon the person who was to become the king, or upon some one individual who was to act as the Anointed One. With this prophet, as we see, it was of a Church Nation that was to be founded later on in the Messianic Kingdom. We discovered this standpoint in our study of Ezekiel, and saw that it was somewhat different from Jeremiah, who evidently had a more definite dream of a time when the real kingdom of Judah should be restored and the line of kings re-established in the lineage of David.

But it would really be worth while to go back to Jeremiah and read there two or three whole chapters coming from the sorrowful old man, and pointing out his lofty hopes for the future. It is to be remembered that we are now retraching our steps in the history of Judaism. Begin with verse 4 of chapter xxix through verse 16, then continuing from verse 2 of chapter xxx through verse 3 and verses 8-11 and 16 through 24; then from chapter xxxi, verses 4-11, 15-19, 28-36. These passages also have the remarkable fact connected with them that they too came at a time when nothing from the outside warranted such hopes or dreams. In chapter xxxi we see reference not only to Judah, but Ephraim, the latter title apparently applying to the people of the north, from the kingdom which had been destroyed by Assyria nearly a century and a half before the fall of Jerusalem. It is certainly very touching to come upon those oft-quoted words about "Rachel weeping for her children and refusing to be comforted, because they were not." And as we are aware, the hope of the restoration of a real kingdom and the establishment of an independent government of the Israelites, as indicated by Jeremiah, was not realized. The conception of Ezekiel of a Church Nation was the one which was to be nearer the actual facts. The days for an independent kingdom in Jerusalem had gone by and probably were never to an important extent to be revived again.

If, however, there is not so much emphasis on a *personal* Messiah in the great prophets, and if most of the so-called Messianic passages yet to be read in our studies were not authentic, from the authors in whose books we find them, there is, however, a starting-point for the Messianic Expectation in one idea of the earlier great prophets—an idea which reappears in several of them, but is conspicuous in the First Isaiah long before the final destruction of Jerusalem. We have in mind the idea of a "remnant" who would be spared. We met with it in verses 12 and 13 of chapter vi in the First Isaiah, but most of all, in verses 31-35 of chapter xxxvii of that prophet. This notion of a "remnant" may not have meant much at first. But as time went on and the writings of the earlier prophets began to be studied as if they were something peculiarly sacred, such points would be made more and more of. So that it is barely possible that the whole vast dream of the Messiah and the Messianic Expectation grew out of this earlier thought of a "remnant" to be saved, as suggested by some of the earlier great prophets, when they were telling of the awful punishment which should come upon the Israelites.

But now to turn to those passages which are called Messianic and over which there is so much dispute. It will be just as well to read them here in connection with the others, although they are, many of them, regarded by the best scholars as having been interpolated after the days of the Exile, when the Messianic hope itself was taking more definite shape. There is not much use going very far into the discussion on this subject. Those who wish to do so, however, may look up each of these passages in the book by Driver, where the disagreements are mentioned about each verse and chapter. What we do know, however, is that such a peculiar hope did grow up and goes under the name of the Messianic Expectation. Sometimes it has to do with the state of the heart when the new kingdom should come, or when righteous conduct should prevail. Then again, it may refer to the glorified kingdom. In a third place there may be reference to the king or leader himself who was to be established. One of the most beautiful chapters as an interpolated fragment is the xxxiid chapter of Isaiah, which should be read aloud at this point. Several verses there are often quoted or alluded to, especially the 2d, 3d, 4th, and the 16th, 17th, 18th, which ought therefore to be read over two or three times, so that they may become fixed in the minds of the members of the class.

After this we may go back to a number of the shorter prophets. It will be remembered that in studying them we found in various instances how there was a closing passage or chapter somewhat out of keeping with the gloomy standpoint of previous passages. We should like very much to feel that those chapters had originally belonged where they are found. But the doubt grows more and more to a certainty that at least in certain of them they are interpolations. But they are very beautiful and part of the history of prophecy in Judaism, and should therefore be read and studied carefully. We go back now, for instance, to Zephaniah. The teacher, in having the passages read from these earlier prophets, should take great care to locate the epoch and the contemporaries of the prophet. In this special writer, we remember reading the passage about "The day of the Lord," and the elements out of which were to evolve the later conception of a "Judgment Day." In the latter part of chapter iii of this prophet we come upon one of the transitions spoken of, to language of hope and promise. Let some one read aloud, therefore, verses 10-20 in chapter iii. A part of this is regarded by certain authorities as having been written by Zephaniah. Others regard the whole of it as a late interpolation.

Another very beautiful passage is found in Micah, who, we remember, was the contemporary of Isaiah. We read the portion when studying that prophet. But there is not much certainty of its having really come from Micah. At any rate, elaborate disputes are going on concerning it, and may never be settled. Have read aloud the first seven verses, therefore, from chapter iv from this prophet, as a part of these Messianic passages we are speaking of.

Finally, we are back to the two earliest great prophets, Hosea and Amos. In both cases we find at the close a passage or chapter of hope. From the earliest, the founder of the great prophecy, Amos, we may read, therefore, verses 8-15 of chapter ix, although we are forced to think it probable that these words crept in several centuries afterwards. Then turn and read likewise the whole of chapter xiv from Hosea.

We should take great care not to think lightly of these interpolated passages simply because they are not regarded as authentic in the places where they are found. They are, however, as we have said, essentially a part of the history of the Messianic Expectation, and form one whole for that reason, and should all be studied together. What we yet have to bear in mind is, that many of them are the outcome of the grand hopes held forth by the Second Isaiah, rather than the basis leading up to the Second Isaiah, as used to be supposed.

Some other passages not referred to above ought also to be read, as forming a part of the post-Exilic Messianic literature scattered through the prophets.

For instance, the beautiful verses 2-7 in chapter ix of Isaiah, also verses 1-8 in chapter xi. There is a marvelous beauty in both of these selections, which requires careful reading. The picture of peace reigning everywhere is certainly very touching, where we read of the lion eating straw like the ox, and the child playing on the hole of the asp. This passage from chapter xi should certainly be committed to memory and recited aloud. Most of all, let there be emphasis on verses 4 to 7, so that the whole poem shall stand for a dream which ought never to die; as something we may look forward to with the hope that humanity may more and more approach it in the lapse of centuries or tens of centuries.

IN JERUSALEM AGAIN—THE PERSIAN PERIOD.

We take up now a series of fragments belonging to the closing portion of the great prophecy of Israel. We come back from Babylonia to the people residing in Jerusalem.

As to how many individuals or families were among those returning after Cyrus gave the Jews the privilege of going back to Palestine, we shall never know. The estimates vary most widely, all the way from a few hundred families to fifty thousand persons. It would look, however, as if the number had been comparatively small, perhaps not more than two or three hundred families, inasmuch as those who returned do not seem to have cut a great figure at the start. Probably the Exiles came back in groups from time to time. Certain it is that although the first ones returned about 536, yet it was twenty years or more before the temple was rebuilt. And this is a very significant fact.

1. We begin first with the two prophecies of Haggai and the First Zechariah, whose voices were raised urging the people to rebuild the temple. Their date would be about 520 B. C., some fifteen or sixteen years after the first return.

We are to remember now that from this time to the end of Jewish history we are dealing with a Church-Nation, and not with an independent kingdom. As we are aware, the condition of independence only existed for perhaps a few months in all the ensuing centuries. What is more, we are hearing of a new officer, of a new position, such as appears not to have existed before the Exile, in the person of the High Priest. This is a feature which must have been worked out in Babylonia.

A few portions from Haggai might be read aloud to catch the mood of the time, beginning with the second verse of chapter i, through verse 11. It would seem, after the efforts of this prophet and Zechariah, that something was accomplished, and that the people did take hold and begin to build the temple, following the long delay. We judge this from the next passage, which might be read aloud, from chapter ii, verse 1, through verse 9.

Zechariah is usually divided into two portions, the first from chapter i through viii, and the second portion belonging to a period nearly two centuries later, chapter ix-xiv, which we might call the Second Zechariah. We see here the tendency to visions which had been characteristic of Ezekiel, and the feature is pointed out how prophecy is becoming literary in its character. The burden of Zechariah is about the same as that of Haggai, urging on the rebuilding of the temple. In order to catch a little of the spirit of these visions, some member of the class should read aloud verses 8-21 of chapter i. Besides this, it would be well to read the chapter vii, 4-14. This interests us, because we are pleased to find the ethical element still emphasized, although the fire of the old prophetic spirit is not burning with its original force.

I should also call attention to the Messianic Expectations in both the prophets. We must bear in mind that from the beginning of the return this expectation of the Messianic Kingdom was taking great prominence, and continued to play more and more of a role in the history of Judaism. Some one could read aloud, for instance, the last four verses of chapter ii of Haggai, and verses 3-23 of chapter viii in Zechariah. These passages, we can regard as original and not interpolated. We have reached the point where the prophets themselves are becoming more than Ethical Judges, and are holding out glowing hopes for the future; as we found most conspicuously in the Second Isaiah.

2. The temple was rebuilt, and the real period for the beginning of the new Jerusalem perhaps should date from 516 rather than 536. A formal religious worship was evidently instituted, mainly on the basis of the Book of Deuteronomy. But it was a very imperfect kind of Judaism. The large number of individuals who had remained behind in Palestine, and not been carried off captive, had relapsed more or less into heathenism or had degenerated sadly in their religion.

We have now an intervening period to deal with, between 516, with the completion of the new temple, and 458, connected with the coming of Ezra, who was to found the real Jewish Church of the future. There had been, of course, a great deal of intermarrying between the Jews and the Canaanites. The spirit of exclusiveness taught by Jeremiah and the Book of Deuteronomy had not been observed. We have two fine pieces of prophecy coming from this period, perhaps somewhere about 470 or 450 B. C.; the one to be found in the prophecy called Malachi, and the other in chapters lvi-lix of Isaiah. Both these fragments of prophecy contain passages of immortal worth, and should be carefully examined. It is to be assumed that there must have been a certain degree of discouragement prevalent during this period among the Israelites in Palestine. The glowing promises had not been fulfilled. Jerusalem was not shining in the eyes of all nations. Perhaps the Exiles who had returned found life harder in their own country than they had found it in Babylonia, and the author of Malachi is facing those complaints, as well as the degenerate tendencies. Begin reading aloud from the middle of verse to through verse 14 of chapter i; then continuing from verse 8 of chapter ii, through verse 13. Then take up the magnificent chapter iii through to the end of chapter iv. We have again, as in the other two prophets, the Messianic Hope mingled with the warning and judgment. Two or three of the verses in these readings are often quoted and should be carefully remembered, including the 11th of chapter i, and the 10th of chapter ii. There is some beautiful pleading in the utterances of this unknown prophet, so that while short, the chapters are very fine.

We turn now to the other prophecy of this period, in Isaiah lv-lix. There may have been two or three hands at work on this portion of Isaiah. But the substance of it comes from this same epoch as the chapters from Malachi. Probably it would take up too much time to read this whole portion. But it would certainly be advisable to go through aloud the whole of chapter lviii and lix, passing perhaps from time to time to comment on special portions of it. The verses 5-8 from chapter lviii are in anticipation of the picture of the Judgment Day from the lips of Jesus as we find it in the New Testament. This passage should certainly be committed to memory and recited aloud. We note how the emphasis on keeping the Sabbath Day is becoming conspicuous, and we get an inkling as to the more rigid formalism which was to apply later on. The charges to be found in chapter lix are certainly very solemn and moving. Here again, we have the character of the Ethical Judge appearing with the stern assertion: "As you sow, so shall you reap." Here we have the clearest, fullest conception of an Ethical God. We have passed further than the standpoint of a pure, spiritual monotheism, to the very culmination

of an ethical monotheism. In such a passage the Deity is the Ethical Judge. The opening four verses of chapter lix are often quoted and should certainly be carefully remembered; so too verses 16, 17 and 18, where we have the clearest announcement of the doctrine of "Deed not Creed," just as with verses 5-8 in chapter lviii. This chapter lix from Isaiah belongs to those passages which should be recited aloud in the class in order to have the full significance brought forth.

3. Our third epoch in this period centers around the return of Ezra and Nehemiah, who came back with quite a large number of followers from Babylonia, bringing with them the larger portion of what we now call the Pentateuch or Hexateuch of the Old Testament, including, therefore, a far more elaborate ritualistic system than was to be found solely in Deuteronomy. These two individuals, with their followers, set to work to establish the Church-Nation, aiming first to separate the Jew from the Gentile, trying to get those who had intermarried to repudiate their wives and children of foreign birth. According to tradition, somewhere about the year 444 a good deal of this reform was established, and the new great Jewish Church formally inaugurated. The date 444 has been disputed a good deal. But, in round numbers, it suggests roughly the time when the great change was taking place. To appreciate it, we should need to go back and read the Law-Book, Leviticus. But as this would take us rather outside of our study of the prophets, we pass on to the next writer whose utterances we wish to study, the Prophet Joel.

4. We are led to assume that to a certain extent, at any rate, the great reforms urged by Ezra and Nehemiah had been carried out, and that a Church-Nation had been established, with an elaborate ceremonial worship at the temple at Jerusalem, with a High Priest, offerings or sacrifices; and we see the age approaching of priestly ceremonialism, when the old spirit of prophecy was to die out.

We call this general period from the time of the first return down to the time of Alexander the Great the Persian Period, owing to the fact that Persia was the predominant political force in all the countries roundabout, including Judah. The Prophet Joel is placed somewhere about fifty years after the establishment of a Jewish Church in 444. The exact date, of course, we cannot give. It is called the Peace Period, when the cry of the prophets against the sins of the people had to some extent subsided. It is a short book of four chapters, with some fine passages, this prophecy of Joel, describing some painful event which had done great injury to the agriculture of the country, but to which the prophet gives a religious significance. Read aloud, therefore, chapter i down through verse 14 of chapter ii. Be sure to note carefully, as very important and oft-quoted, the verse 13 of this second chapter. Then we have, of course, the Messianic picture to close with. Read aloud verses 21-32 in chapter ii, and then verses 15-21 in chapter iii. Always, now, we meet with this Messianic hope, which stirs the heart as one reads it, even as, to some extent, it must have stirred the Israelites who listened to it.

5. We come again, at the close of this period, to the great epoch of disruption, when Alexander the Great was sweeping across Asia, making it seem to the races of that part of the world, probably, as if the world were coming to an end. It would naturally suggest the Judgment Day, and give magnificent opportunity for glowing pictures. We have one prophecy from this period in four chapters from Isaiah. These chapters, xxiv-xxvii, belong together, and read like one continuous prophecy. Perhaps nothing more striking in literature is to be found from those days, giving us an idea of the feeling prevalent among the people concerning the work of Alexander the Great, than we have in this chapter xxiv, which should be read aloud. There is something tremendous in that conception of the "earth reeling to and fro like a drunkard." We pass on, reading chapter xxv, with the profound trust in Yahweh which is expressed there, until we come to the latter part of chapter xxvi. Then we meet with a new standpoint for the first time, which nowhere previously has come forth in any of the utterances of the great prophets. For upwards of four hundred years those mighty Ethical Judges had been teaching or writing in Palestine or Babylonia, yet not one of them had held forth the prospect of a resurrection from the dead. Now the change had come, and in these verses we meet with the definite conception of a belief in immortality. We are approaching the close of the history of Jewish prophecy. When this other attitude was to arise it practically involved the starting-point of a new religious faith.

At this point our study of Hebrew prophecy might draw to its close. We have sounded all its notes and caught the whole of its spirit. If, however, the class desires it, it may take up the last fragment, which belongs to the Greek period, after the Persian Empire had dissolved and the new empire of Alexander had been divided up among his followers. It is to that epoch that we attribute the second portion of Zechariah, chapters ix-xiv. There is nothing particularly striking to be found in these chapters. There is something almost of a spirit of vindictiveness toward the Gentiles; for the spirit of exclusiveness was working in the wrong way. But those who wished it could run through chapters xiii and xiv of this book, as the last utterance of the old prophecy.

It is to be noted that we have said nothing about Jonah and Daniel. And this with reason. Because they belong rather to the New Testament. They were not a part of the old prophecy, but tell of the transitional age leading to the great revolution at the time of the Christian era. We may, however, pause near the end of these studies, and devote a little time to examining some portions of the great Hymn Book of Jerusalem, composed for the most part during the Persian and Greek Periods. It is to some extent a reflection of the religion of Judaism, and in many of these psalms we recognize the old prophecy turned into music.

For readings in connection with this Persian Period, take by all means the first two chapters of the work by Cheyne on "Jewish Religious Life After the Exile"; and along with this the chapter on "Captivity and Restoration" in the little volume by Wellhausen, on "History of Israel and Judah." The notes on this part of the prophecies to be found in the little volume, "The Messages of the Later Prophets," by Sanders and Kent, are very helpful, and well worth perusal. One should also read the chapters from Cornhill, dealing with this period, although he is inclined occasionally to be somewhat ecentric in his standpoint.

THE PSALMS.

In bringing to a close our study of the Prophets, it may seem advisable to devote one or more lessons to the Book of Psalms, giving us the culminaation in the evolution of religion in the Old Testament. It will not be necessary for us to fix the special dates of these hymns. The majority of them would seem now to be recognized as belonging to the "Second" Temple, and, therefore, coming in near the close of the Great Prophecy. For the most part, they represent the older Judaism, rather than the new tendencies developing in the last century preceding the Christian era. Even the new belief in immortality for the individual soul, which does not appear in the older prophets during or preceding the Exile, also probably does not display itself

anywhere in the Book of Psalms. There is some dispute on this point, to be sure. But the tendency of opinion would seem to be now to regard the passages implying this doctrine as having been misinterpreted by the earlier scholars. In looking over these hymns we shall be able to treat them as conclusion to our study of the Prophets.

The best way would be to take here and there samples of these psalms and have them read over aloud in the class, with comments or passing explanations, observing the various moods to be found there and the dominant spirit prevailing. We shall see occasionally a narrow-minded attitude on the one hand in certain of these hymns, with an almost vindictive feeling toward the enemies of Israel; and then again on the other hand the broadest, noblest religious spirit we could ask for. It is this latter characteristic which has made the Book of Psalms the Hymnbook of Christendom, although coming in long before the time of Jesus, and representing mainly the exalted aspect of the older Judaism.

What impresses us throughout these hymns is the exalted theistic attitude running through them. And yet, strangely enough, it would be possible for those who are not very theistically inclined, or even disposed to be agnostic, to enter into the mood of these psalms and thoroughly appreciate them. If they represent the earlier, cruder God-belief, implying constant intervention in the physical world on the part of the supernatural, the man of science or the individual infused with the modern spirit might rebel against them. But the theistic attitude, on the whole, is not of that kind. If one wished to do so, over and over again one might be able to substitute the word "Universe," or, as Matthew Arnold suggested, "the power that makes for righteousness" in place of the name of Deity; and the meaning would be practically the same. It is a theory of history suggesting that the tendencies in nature are ethical, and that ethical law pervades human history and the whole universe. This is the dominant sentiment which makes these psalms so stirring and inspiring.

Take, for instance, the opening psalm, simple and beautiful, as it stands before us. The words "ungodly" or "sinners" imply not so much the intellectual unbeliever, but the man who is bad at heart and does not recognize a principle of good in the world. So, too, when reflecting on the noble standpoint of the prophets, every person may feel a certain appreciation for the "law of the Lord," because we feel that it suggests the high spiritual standpoint of "Isaiah."

So, too, we shall feel when turning to Psalm xix. This is a song of nature as well as a hymn of praise. The theism may be personal or impersonal, as the reader chooses to take it. It is not a creed which is talked about here, but the law of goodness and righteousness. We can all, whatever be our beliefs, enter into the sentiment of verse 12, "Cleanse thou me from secret faults."

In reading these psalms aloud, the class may find it advisable to follow a second translation in the Polychrome Version, having each psalm read first from the "Authorized," and then from the "Polychrome." Unfortunately, however, the latter translation spoils the music, and sometimes takes from the sweet charm of the old English in the version we are accustomed to.

As for the Twenty-third Psalm, it might be recited aloud rather than read. Let it be taken as a song of trust, a hymn without words, as it were, a musical cry bringing peace and comfort to the weary heart just by its tones. If anything universal in religion has ever been written, surely it would be the Twenty-third Psalm. It may be read in times of sorrow or in times of joy. It could be rendered over the grave of the dead, or in the happy homes of the living, because it breathes such a noble sentiment of peace.

There is interesting ethical sentiment in the Psalm xxxvii, and some of the verses might well be committed to memory. On the other hand, there is displayed an almost vindictive feeling toward the wicked. The element of pity for the evil man is wanting. But we may all take pleasure in the noble thought of verse 16: "A little that a righteous man hath is better than the riches of many wicked." So, too, the opening verse is impressive and should be taken to heart, as well as the fine sentiment of verse 37.

But by all means pay a great deal of attention to the well-known penitential Psalm, the Fifty-first, as one of the finest of the kind ever written. Here we have the very culmination of the noble prophetic spirit. The cry for a clean heart in verse 10 everyone ought to be familiar with, and still more the sentiment of verse 17, where the whole history of Hebrew Prophecy comes before us. The voices of Amos and Hosea, Isaiah and Jeremiah all seem blending together at the close of this Psalm.

Take also the short, exultant cry of praise and thanksgiving in Psalm lxvii. It is something so beautiful, that every one ought to know it by heart. And if it could be done, I should urge that Psalms like this be rendered in song or chant in the presence of the class after they have first been read aloud and talked over. Two other Psalms further along in the book which the class is advised to read carefully are the Ninetieth and the Ninety-first. In the Ninetieth we have a certain tone of mournfulness, and yet blending with hope. There is a sublime touch in verse 4 suggesting a sentiment of humility when thinking of the whole history of the universe. Now and then it may be good for the human creature to read hymns of this kind, so as to take down his pride, making him feel that there is something, after all, larger, more universal, more important, than himself. Too much of this sentiment might be discouraging. But a little of it is wholesome for the human soul.

Then, by contrast, when we turn to the Ninety-first Psalm, we find an expression of trust and confidence. But one ought to read this hymn also for the sake of the beauty in the figures of speech one finds there; although one rebels a little at the standpoint of verse 8 in the half-conscious pleasure which one is encouraged there to feel over the punishment to fall upon the wicked.

Far better and more beautiful is the exquisite One Hundred and Third Psalm, and perhaps it would be better to omit the Ninety-first, and take this other in contrast with the mournful tone of the Ninetieth. Indeed, we are led to feel in this One Hundred and Third Psalm that we are getting just a little beyond the spirit of the prophets, whose God had been a being of awful sternness and judgment. Here we have the element of tenderness introduced. Take verses 11-17, and they should be known by heart by every living soul. Indeed, this should go with the Twenty-third Psalm as the two most cheering perhaps in the whole book. This, too, throughout is just a musical cry of hope, trust, peace and cheer. Let it be recited rather than read before the class, and give to it a tender as well as an exultant tone.

A part of the One Hundred and Thirty-ninth Psalm is also inspiring in its tone of exalted theism, with its sense of the one great power pervading all things. But the tone at the end in the last few verses mars the first part of the Psalm, so that it would be better to stop at the end of verse 18. If one wishes to see more of this rather vindictive spirit one may turn, by contrast, likewise, and read the One Hundred and Ninth Psalm. But after examining it or perusing it one will be only too glad to forget it, and wish that it had never been written.

Our study of the Book of Psalms might then close

with the hymn to nature in the One Hundred and Fourth Psalm. This is poetry and religion fused in one, and it fairly exalts the soul to hear it read aloud. If the class chooses it might turn at this point and read the well-known "Morning Hymn in Paradise," sung by Adam and Eve, as we find it in "Paradise Lost," by John Milton. The beauty and power of this hymn undoubtedly came from the Psalms. Another noble morning hymn voicing the theistic nature-worship of the Psalms is to be found in the one by Joseph Addison, beginning "The spacious firmament on high." If it were a Sunday evening class studying the Bible, I should suggest that it take two full hours at one occasion, and go over all these various Psalms we have been mentioning, so as to catch their spirit when taken together. But under any circumstances the teacher should make sure that these Psalms be rendered only by those who know how to read, and to read well. The music of their words makes half their beauty and power. Such an evening, however, would make a noble conclusion to the study of Hebrew Prophecy.

Buddhism and Christianity.

As there seems to be a want of information regarding some of the religions of the world, a comparison between two of the prominent faiths is proper. Buddhism is perhaps five hundred years older than Christianity, has many more adhernts, and also has the commendable record of never having persecuted. The following are the commandments of that great faith:

1. Not to destroy life.
2. Not to obtain another property by unjust means.
3. Not to obtain another's property by unjust means.
4. Not to tell lies.
5. Not to partake of anything intoxicating.

Buddha said: "A man who foolishly does me wrong (or regards me as being or doing wrong), I will return to him the protection of my ungrudging love; the more evil goes from him, the more good shall go from me. The fragrance of these good actions always redounding to me; the harm of the slanderer's words returning to him."

It will be noted that the above embrace substantially the same declarations as taught by Christ, and also forbid the use of intoxicants, which is all important. In his interview with the young man Christ said on being addressed as "Good Master": "Why callest thou me good? There is none good but one God, but if thou wouldst enter into life, keep the commandments." In Christ's reply to the questioning lawyer he referred him to the keeping of the law as sufficient to save. He also repudiated sacrifice; said he came not to call the righteous, but sinners, to repentance—"the whole need no physician." It is evident that the inhibition of intoxicants by the Buddhistic and Mohammedan faiths has and is doing a vast good in the world, and it is to be regretted that the Judean prophet did not also prohibit intoxicating beverages. It was the dictum of an eminent scholar, who spent a life-time in investigating the religions of the world, that they all taught "Do good; avoid evil." Perhaps the most compact and comprehensive creed is: "Love the good God and be good." This would meet the commendation of the great religious teachers of all the ages and the eminent statesmen of the world, including Washington, Jefferson, Franklin, Grant and Lincoln.

QUAKER.

Obstacles are for those who cannot fly.

Nothing will ever be attempted if all possible objections must first be overcome.

THE STUDY TABLE.

Bird Lore.

It is delightful to note the progress made in the way of recognition of the services done by the birds to our agriculture and orchard culture. A dozen books lie on the table, whose topic is in some way related to bird life. I find that without exception the most important of these is Frank Bolles' From Blomidon to Smoky. This volume contains some of the most delightful studies of birds I have ever seen. In some ways they surpass the work of John Burroughs, and many pages are as delightful as Thoreau. The study of Sap-suckers and the Guests, is the best ever made; and it is especially important just now, when these birds are destroying the cut-leaved weeping birches and other lawn trees. Bird Traits is a capital chapter, and so particularly is the chapter on Individuality in Birds. Another book by the same author is entitled At the North of Bearcamp Water. It is a genuine book every line of it; and I am surprised that we have not heard more of this author's work. It has the advantage of being as thorough as it is entertaining, and as bright and readable as it is scholarly. I suppose more readers have read Birds Through an Operaglass and Birds of Village and Field, and A-Birding on a Bronco; all of which books are by Florence A. Merriam. Well, I class these books among the most useful and delightful for family reading and family study. No one will go amiss who puts the whole of them on the table before his children. Especially useful for bird study is Birds Through an Opera-Glass. It gives just that kind of knowledge which common folk and most everybody ought to have.

Among the magazines the *Literary Digest* and the *American Monthly Review of Reviews* remain as the two educative magazines of America. The Atlantic Monthly leads off each number with a thoroughly good political or social article, followed by a larger degree of varied literature than this monthly has been accustomed to give us. There is a tone of the popular about it, without losing that atmosphere of culture which always is associated with the Atlantic. The *Independent* is gaining ground very rapidly, as a magazine, instead of a religious newspaper. It has given us lately some of the very best articles on the Chinese, Philippine and Porto Rico questions that have appeared anywhere. The *New England Magazine* gives us a first rate article from our friend J. T. Sunderland.

Some of us, for several years, have been looking for and hoping for a great American Quarterly. I am afraid that we did not at first have much faith in the *International Monthly* as likely to be of great value. But it really seems to be on the road to fill the great vacancy in American literature. In the September issue comes a most remarkable article, by the author of The History of Russia, which was crowned by the French Academy in 1883. This article discusses the Expansion of Russia, and the Problems of the East. No American citizen can afford to go it blind at the present time concerning Russia, and the nature of that immense autocracy which will be the great rival of democracy in the 20th century. The magazine is published by the Macmillan Co., of New York.

E. P. P.

Sumptuousness and care are a poor exchange for simplicity with her handmaid cheerfulness.

TO HAVE HEALTH AND HAPPINESS
Use "Garland" Stoves and Ranges.

THE HOME.

Helps to High Living.

SUN.—O'ershading sorrow doth not make thee less delightful; thou thy griefs dost dress with a bright halo shining beamily.

MON.—To him who lives beyond earth's boundary, grief is dim; sorrow is but a shadow.

TUES.—What benefit canst thou do to the great world?

WED.—Heard melodies are sweet; but those unheard are sweeter.

THURS.—He ne'er is crowned with immortality who fears to follow where airy voices lead.

FRI.—'Tis ignorance that makes a barren waste of all beyond itself.

SAT.—Oh, that our dreamings all, of sleep or wake, would all their colors from the sunset take. JOHN KEATS.

Whistles.

Oh the many kinds of whistles!
The factory, the mill,
The schoolboy's whistle to his mate,
Whistles low and whistles shrill;
But of all the whistles heard
Not one is welcomed more
Than the little silver whistle
Of the postman at the door.

There's the whistle of the steamboat,
That seems to have a cold;
The locomotive's whistle
So frequent and so bold.
And the dreary whistle of the winds
That down the chimneys roar;
But how cheerful is the postman's
Little whistle at the door.

—*The Child-Garden.*

Nero, the Chevalier.

Nero was a large, shaggy Newfoundland dog, pure black, with a majestic stride and a noble air, which evidently said, "I am lord of all I survey!"

Lassie was a cat, lithe, gracefully formed, with a fur of soft brown, and on her breast a white shirt front, which she always kept like snow. Her expression had a fastidiousness about it which was very amusing. She walked in the most correct style, ate like a lady, and, on the whole, behaved like the aristocracy. Her tail, a magnificent plume, was a true signal of danger and, whenever her ladyship was enraged, a thing of beauty. Lassie had been our only pet until Nero arrived. When he appeared upon the scene, her ladyship's tail rose immediately to its greatest dimensions; and we all cried, "War, war to the knife!" And so it was. But hostilities were all on one side. Nero, I must say, tried to be friendly enough; but his overtures were not appreciated by the haughty beauty. Once, however, a truce had been made between them; but it was not of long duration. It ended thus:

One morning the princess reclined, asleep in a chair, upon a cushion especially placed there for her own use. Her head rested on her front paws, her tail curled about her in a half circle. She was a picture of ease. Suddenly a cold muzzle was placed against her. She opened her eyes. Who, then, had dared to disturb her repose? Oh, it was that good-for-nothing, that stupid dog! Like lightning she scratched him on the nose. Poor Nero growled with pain and snapped at her. This was more insulting than her royal highness was able to stand. With a bound she was on Nero's back and clawing the poor dog as best she could. Nero fled, uttering pitiful yelps, through and through the house; but he was not able to unseat his demoniacal rider. At last, when the princess thought she had punished him sufficiently, she leaped gracefully onto a high piece of furniture, out of his reach, and regarded him calmly from her point of vantage.

But the day arrived on which Nero heaped coals of fire upon her head. On that day the princess had gone to walk, and found herself by chance within a near-by court-yard, which was surrounded on three sides by high walls. While she was wandering about, a dog suddenly appeared in the entrance, caught sight of her, and was after her with a bound. The walls were too high to leap upon. She was not able to get out by the entrance, for the dog was there. So she prepared to sell her life as dearly as possible. Just before the dog reached her a flash of black lightning appeared, and seized her enemy by the neck. It was Nero! Seeing the peril of the favorite of the household, and forgetting his own just wrath, he had come to her rescue. Nero held the foe while her ladyship made a dignified retreat; and, when next we saw them, the princess was licking a wound inflicted on Nero by the other dog.

After that they evidently formed an offensive and defensive alliance, for from that day on no better friends than they could anywhere be found.—*Every Other Sunday.*

The Baby that Could Talk Chinese.

It was embarrassing. Margery sat opposite little yellow Ah Sing and looked at her shyly out of the corners of her round blue eyes. And Ah Sing peeped at Margery out of her almond-shaped eyes, every bit as shyly. They hadn't spoken a single word to each other. How could they?

"O dear, I wish I could talk Chinese!" thought poor Margery despairingly.

On the floor the two babies crept toward each other. It was the first social call since papa and mamma had come "missionarying" to China. Even the two young mothers found it a little embarrassing.

But Margery and Ah Sing—it was getting to be really dreadful the way they didn't talk and get acquainted! They were just of a size, too—as Margery reflected, they "matched" beautifully. It was such a pity they just sat there looking shyly at each other out of the corners of her eyes? To be sure, once Ah Sing smiled faintly, and then, of course, Margery smiled faintly, too. That was all.

On the floor the two babies had reached each other. Margery watched them absently. The babies "matched," too. The pink-and-white one made a sudden dash for the yellow baby's gay little shoe and laughed delightedly. The yellow one clutched the pink-and-white baby's little red ankle tie and laughed. They were getting on. And then, all in a minute, they were chattering away together as if they had been acquainted always! They didn't find the least trouble in understanding each other—not the least in the world!

Margery gave a little gasp of astonishment. She ran across the room to mamma and pulled her sleeve gently.

"Mamma, mamma," she whispered, "our baby can talk Chinese!"—Selected.

The Modern Magdalen.

Not fair like her the elder artists paint,
Nor soft, seductive, as old poets tell,
But haggard, wild, like soul escaped from hell,
And seeking one to hear her mad complaint,
Ere she returns to her deep-loathed restraint;
Yet any hand outreached she doth repel—
Held still to evil as by sorcerer's spell;
Struggles for good are past, however faint.
Her life is waning to its hideous close,
No beam to light its unimagined glow;
Both memory and hope are from her swept;
She but foresees a vengeance of new foes
Hurrying toward her from out the beckoning tomb
Where she must plunge, unhonored and unwept.

HATTIE TYNG GRISWOLD.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

EDITORS.

JENKIN LLOYD JONES.
WILLIAM KENT.

ASSISTANT EDITORS.

EDITH LACKERSTEEN. ELLEN T. LEONARD.
FREDERICK W. BURLINGHAM.

EDITORIAL CONTRIBUTORS.

Hiram W. Thomas. Jane Addams. John W. Chadwick.
Caroline Bartlett Crane. Emil G. Hirsch. E. P. Powell.
Oscar L. Triggs. R. A. White. Joseph Stoltz.
John Faville. Frederick Starr. Granville Ross Pike.
Frederick E. Dewhurst

THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

KING HUMBERT.—Commenting on the tragic death of the late King of Italy, *Le Protestant* recalls with emotion his just and kindly attitude toward the Waldenses of Piedmont and the sentiments he expressed at the time when these long persecuted people were celebrating the fiftieth anniversary of the final granting to them of full liberty of conscience and the right to their own public worship. It finds here an added reason why protestants of every land may well join in the universal expression of sympathy for the bereaved family and people of the late king.

CHURCH REFORM.—Signs are not wanting of a widespread desire to make church standards and usages conform more nearly to modern ideas and conditions. The Synodal Council of Bern, for instance, has recently submitted to pastors and parish councils the following questions:

1. What is your present method of procedure in regard to profession of faith and a desire for baptism? Do you require these of your catechisms? Do you make use of any form in our liturgy, or have you thought it necessary to adopt a different one?

2. Have you met with abuses or difficulties in your parish which seem to you to render impracticable the maintenance of profession of faith or any engagement, or which are opposed at least to present usages? In what did they consist?

3. Do you wish to preserve the formulas of our liturgy for the admission of catechisms, or do you consider a change or even the suppression of any confession of faith or engagement as desirable? In the last two cases, what modification would you introduce in the questions asked of catechisms or in the confirmation liturgy as a whole?

FREE SCHOOLS FOR FOREIGNERS.—Geneva is justly celebrated for the numerous and varied educational advantages which, with remarkable generosity, it provides almost as freely for foreigners as for its own citizens. In this connection the *Signal* has tabulated some interesting statistics concerning its free public schools, in which books, notebooks, etc., are furnished gratuitously as well as the instruction. From these figures it appears that the total number of children in the common schools exclusive of the districts of Eaux-Vires and Petit-Saconnex, is 6,185, of whom 2,035 only are Genevese, 1,752 belong to other cantons of Switzerland, and 2,398 are foreign; that is, foreign children form on an average 39 per cent of the school population and Swiss from other cantons 29 per cent, while in certain districts and schools the foreigners form 59 per cent as against 18 per cent of native-born children.

Probably no less striking disproportion might be shown in certain American schools, but the difference is that here we confidently expect the gradual assimilation of the greater part of this foreign element, while in the hospitable Swiss city it forms a large but fluctuating part of the population, enjoying many of the advantages of citizenship while escaping its obligations, and in but a small proportion of cases looking forward to ultimate naturalization. Under these conditions it is scarcely to be wondered at if some thoughtful Genevese consider it at least an open question whether they may not be carrying municipal generosity too far.

HIGHER EDUCATION OF WOMEN.—Notwithstanding the fact for women admission to the courses of a German university is a matter of courtesy, under special authorization obtained by application, influence and petition from the ministry of education, the academic senate and the professors, the number of women in attendance during the last semestre was an unusually large one, particularly in Prussia. There were none in the universities of Hesse, Jena and Leipzig.

A gratifying evidence of progress is found in the fact that in the grand duchy of Baden, properly qualified young women will hereafter receive full and regular admission to university courses, the academic councils of the universities of Heidelberg and Freiburg having pronounced in favor of the higher education of women and the creation of excellent women's gymnasia offering excellent opportunities for the needed preparation.

It appears from the records of the University of Goettingen that on the 25th of August, 1787, Miss Dorothea Schloetzer received the degree of doctor of philosophy after a four hours' examination in Horace, mine-working, architecture and algebra. Miss Schloetzer was the daughter of a professor of history and was but seventeen years old at the time of her promotion. She married a prominent magistrate of Lubeck, and died in 1825.

M. E. H.

CATHOLIC MUSIC.—The recent order to expel all women from the choirs of the Catholic Church is not only startling, but revolutionary. If woman has any gift above another that gives her a place among artists, it is the surpassing sweetness of voice. Sometimes, indeed, the church choir chorus is sadly wanting in the masculine bass, but alas for the religion that seeks to lift souls into worship without the feminine soprano.

NEW YORK STATE CONFERENCE OF RELIGION.—Plans for the first State Conference of Religion, to be held in New York City on November 20-22, are nearly completed. Among the speakers thus far engaged, and their topics, are the following: Rev. Washington Gladden, D.D., on "Religion Vital to Democracy"; President George A. Gates, of Iowa College, on "Dangerous Classes in a Republic"; President G. Stanley Hall, on "Religious Education in the Public Schools"; Judge Simeon E. Baldwin, of New Haven, on "Education by Church and School in Social Righteousness"; Rev. W. C. Gannett and Prof. Walter Rauschenbusch, on "Religion, the Life of God in the Soul of Man"; Rev. Dr. Heber Newton and Rev. Dr. Henry Berkowitz, on "The Possibilities of Common Worship"; Rev. Charles F. Dole, on "The Unorganized Religious Forces"; Rev. Josiah Strong, D.D., on "The Message of the Conference to the Churches." Other speakers announced are: Rev. Dr. Charles E. Parkhurst, President Hall of Union Theological Seminary, Rev. Thomas R. Slicer, Prof. Henry S. Nash and Mr. Henry D. Lloyd, of Chicago.

MONEY CONSCIENCE.—Rev. C. Lorimer, of the Tremont Temple, Boston, once of Chicago, from a sense of duty to the church, has declined a proffered increase of $1,000 salary. How many churches have the counter conscience that will lead them to decline to accept a service which they are unwilling to meet with a proportional self-sacrifice in the interest of a cause as binding on parishioner as on preacher?

CHICAGO.—Chicago churches in which UNITY is most interested have resumed their activities, too much interrupted by vacations. Dr. Hirsch, Dr. Thomas and Rev. R. A. White were in their pulpits last Sunday. Jenkin Lloyd Jones preaches his aftervacation sermon next Sunday; his Condensed Program for next year is in print, and will be in the hands of the audience Sunday morning. The Unitarian and Universalist churches are all at their work again, with earnest men in their pulpits and a strong purpose to live.

HELPFUL PAMPHLETS

For Sunday School and Home.

"Ethics of School Life," 15c.
"Growth of Christianity," 30c.
"Mother Nature; Helpers," 20c.

Catalogue Free.

Western Unitarian Sunday School Society
175 Dearborn St., CHICAGO.

New Sleeping Car Line
To Mason City, Iowa.

Chicago & Northwestern Railway, 5.30 p. m. daily, arriving Mason City 7 a. m.; leave Mason City 8 p. m. daily, arrive Chicago 7.42 a. m.

Ticket Offices, 212 Clark street and Wells street station.

"BIG FOUR"
THREE GREAT TRAINS.

"KNICKERBOCKER SPECIAL"
BETWEEN
ST. LOUIS, INDIANAPOLIS, CLEVELAND, CINCINNATI, NEW YORK and BOSTON.

"SOUTHWESTERN LIMITED"
BETWEEN
CINCINNATI, COLUMBUS, CLEVELAND, NEW YORK and BOSTON.

"WHITE CITY SPECIAL"
BETWEEN
CINCINNATI, INDIANAPOLIS and CHICAGO.

E. O. McCORMICK, Pass. Traffic Mgr.
D. B. MARTIN, Gen. Pass. & Tkt. Agt.

WANTED. Every salesman and agent to write us and get description of the greatest labor saving devise on earth. Merchants, bankers and lawyers all buy.
National Supply Mfg. Co.,
Dayton, - - - - Ohio.

POCKET MAP OF CHINA.

Latest Indexed Map of Chinese Empire, with enlarged map of portion of China where difficulty exists, and information relating to present crisis, mailed on receipt of four cents in postage by

W. R. KNISKERN,
22 Fifth Ave., Chicago.

"THE BEAUTIFUL COUNTRY NEAR CHICAGO"
is the title of a finely printed and beautifully illustrated booklet descriptive of the numerous attractive suburbs located on the Chicago & North-Western Railway. which every resident of Chicago should possess. Apply at ticket offices, 193 Clark St., or send two cents in postage to W. B. Kniskern, Gen. Pass. and Tkt. Agt, 22 Fifth Ave., Chicago.

MARRIAGE INVITATIONS, ANNOUNCEMENTS, AT HOME AND CHURCH CARDS PRINTED OR ENGRAVED...

Mail Orders Receive Prompt Attention. Samples Sent on Application.

UNIVERSITY PRINTING CO.
3969 Cottage Grove Avenue, CHICAGO.

YOU WILL REALIZE THAT "THEY LIVE WELL WHO LIVE CLEANLY," IF YOU USE

SAPOLIO